A Sermon Delivered by the Rev. T. De Witt Talmage, at the Second Dutch Reformed Church, Last Evening.

[ SPECIAL REPORT FOR THE EVENING TELEGRAPH. ] Last evening the Second Dutch Reformed Church was crammed as usual; the aisles were filled, the pews were crowded, the vestibule thoroughly occupied, and even the steps of the pulpit appropriated, by the people assembled to hear a sermon on "ball-room dissipation," one of a series conducted by the pastor (Rev. T. De Witt Talmage. Congregational singing is a specialty of this church, inasmuch as all sing, with a grand effect, under the leadership of the quartette choir-the two Misses Frenfield and Messrs, Moore and Bealy. After the usual introductory services, the pastor delivered the following sermon, which is here given in full, erswn from the text:-

"The daughter of Herodias danced before them." -Matthew xiv, 6.

It is the anniversary of Herod's birthday. The palace is lighted; the highways leading thereto are ablaze with the pomp of invited Lords, captains, merchant princes, and the mightiest men of the realm are on the way to mingle in the festivities. The tables are filled with all the luxuries that the royal purveyors ean gather-spiced wines, fruits, and rare meats. The guests, white robed, anointed, and per-fumed, take their places. The jests evoke roars of laughter; the riddles are propounded; repar-tee is indulged; the toasts are drunk; the brain belogged; wit drowned, uproar and blasphemy begin. Turn on more light! Give us more wine! Sound the trumpet! Clear the floor for a dance! Bring in Salome, the graceful and

accomptished princess! The doors are opened, and in bounds the dancer. Stand back, and give plenty of room for the gyrations! The lords are enchanted. They never saw such poetry of motion. Their souls whirl with the bounding feet. Herod forgets everything but the fascinations of Salome. The magnificence of all his realm is nothing with that which now whirls before him on "tip-toe." His heart is in transports with Salome: her arms now tossed in air, and row placed akimbo. He sways in every motion of his enchantress. He thrills with the quick pulsations of the feet, and sits bewitched with the taking of attitudes that he never saw before, in a moment exchanged for others just as ama-zing. He sits in silence before the whirling, bounding, leaping, flashing wonder, and when the dance stops, and the trumpets pause, and the long, loud plaudits that shook the palace with their thunders had acated, the entranced monarch sware unto the princely performer:—
"Whatsoever thou shalt ask of me I will give it

thee, unto the half of my kingdom. Now, there was in prison a minister by the name of John the Baptist, who had made much trouble by preaching politics. He had de-nounced the sin of the king, and brought down upon himself the wrath of the females in that royal family. At the instigation of her mother, alome takes advantage of the king's extravagant promise, and demands the head of Joan the Baptist on a dinner-plate. There is the sound of heavy feet and the clatter of swords outside the palace. Swing back the door; the executioners are returning from their awful errand. They hand the platter. What is on the platter ?- a new tankard of wine to rekindle the mirth of the lords? No! It is redder than the wine, and costlier. It is the ghastly, bleeding head of John the Baptist; its locks dappled with gore; its eyes set in the death-stare; the distortion of the last sgony is in the teatures. Behold the work, the influence, and the end of the infamous dancer!

I come to night to answer a question which every minister of Christ is called to meet, and which I can no longer avoid without lack of trankness. I have no sympathy with either party of extremists in the church upon this subject. I am by natural temperament and religious theory utterly opposed to the position of those who are norrifled at every demonstration of mirth and playfulness in social life, and who seem to think that the salvation of the soul and the honor of the Church depend upon the style in which people carry nothing but ruin, morally and eternally, in the dissipations of the ball-room, which have already despoiled thousands of young meu aud women of all their dignity of character, usefulness in life, or hope for eternity. Dancing has been styled the graceful movement of the body, adjusted by art to the measures or tones of instruments, or of verse. The nations have danced! The ancients thought that Castor and Pollux had first taught the practice to the Lacedemonlans. But whatever be its origin, all climes have adopted it. In other days there were festal dances, funeral dances, military dances, domestic dances, mediatorial dances, Bacchanalian dances. Queens and lords have swayed to aud fro in their gardens, and the rough man of the backwoods in this way roused up the echoes of the forests.

There seems to be something in pleasing and coherent sounds to invoke the movement of the hand and foot, whether cultured or uncultured. Men in the street unconsciously keep step to the music of the passing band; and Christians in church find themselves beating time with their feet while their souls are uplitted with some great harmony. While in brilliant circles, in plays conducted by some great artist, the richly apparelled guests balance in the very bewilderment of splendor; the red men of Oregon are celebrating their scalp dances, green corn dances, and war dances.

It is no abstract question, then, when you ask me, "Is it right to dance?" The ancient Fathers, aroused by the indecent dances of those days, gave emphatic voice against any participation in the dance. Saint Chrysostom says "That we are not to go off dancing, but to walk modestly; not to leap impudently, like camels." In the documents of the ancient Church we read:—"A dance is the devil's possession, and he that en-tereth into the dance entereth into his posses-The devil is the guide of the middle and the end of the dance. As many faces as a man maketh in dancing, so many faces doth he make in hell." Elsewhere these old documents declare:—"The woman that sinneth in the dance is the princess of the devil, and those that answer are his clerks, and the players are his parishtoners, and the music are the bells, and the fiddlers the ministers of the devil. is when hogs are strayed, it the hogsherd call one, all come together; so the devil calleth one woman to sing in the dance, or play on some instrument, and presently all the dancers gather together."

gather together."
This indiscriminate denunciation grew out of the utter dissoluteness of these ancient plays. So great at one time was the offense to all decency, that the Roman Senate decreed the on of all dancers and dancing-masters from Rome, But we are not to discuss the customs of that day. We are to talk of the customs now. We cannot let the Fathers decide this question for us. Our reason, enlightened by the Bible, shall be the standard. I am not ready to excommunicate all those who lift their feet beyond a certain height. I would not stand to watch our youth with the rigor of criticism, if it would dampen all their arder of sout. I do not believe that all the inhabitants of Wales who used to step to the sound of the pit-corn, went down to hell. I would give to all our youth the right to romp and play. God meant it, or He would not have surcharged our natures with this explanance.

natures with this exuberance. If the father and mother join hands with their children, and while the oldest strikes the keys, fill all the house with the sound of agile feet, I see no harm. It is the friends, gathered in happy circle, conclude to cross and recross the room to the sound of the plane, well played, I see no harm; and why should I, standing in a parlor, in the presence of young persons depanor, in the presence of young persons desirous to be happy, be a chill upon their mirth in the supposition that because I am a minister I despise feativity or romping. I do not despise it! I would to God that men would keep young for a greater length of time! My heart beats in unison with all these young hearts. What if we have felt heavy burdens and suffered

many hard knocks, is that any reason why we should stand in the path of those who, unstang should stand in the path of those who, unstang by life's misfortunes, are exhibitarant and full of glee? God bless the young! They will have to wait many a day if they want to hear me say one word to dampen their arder or clip their wings. Poor way to prepare young people for the tug of life, by telling them it is hard and dark and terrible. No such thing! You will meet with many a trial, but, speaking from my own experience, I tell you that you will be treated a great deal better than you deserve.

Let us not grudge the young their joy; as we

Let us not grudge the young their joy; as we go further on in life let us go into the expe rience of that we had in our gleeful days. When old age frosts our locks and stiffens our limbs, let us not block up the way to the young, but say—'We had our good times; now let others have theirs." As our children go on, let others have theirs." As our children go on, let us cheeriuily give them our places. Right slad will I be to let them have everything—my books my pulpit, my place in society, my name, my heritage. By the time we get old we will have had it our way long enough. Then let the children come on, and for a while have their way. After the thirty, or forty, or fifty years we have been drinking from the cup of life, we ought to pass the cup along and let others drink. But while God bids us into the enjoyments of

life, I never will countenance sinful indulgence. I come to-night to set forth a group of what might be called the "dissipations of the ball-room." They swing an awful scythe of death; and are our ministers of Christ to stand idly by. to let the work go on, lest in the attempt they trend upon the trail of some popular vanity The whirlpool of the ball room draws down to-day half the life, and beauty, and moral worth of this city. In this whirlwind of imported silks goes out the life of many of our first lami-lies. Bodies and souls innumerable are annually consumed in this confluctation of rib-bons. They are the abettors of pride, the instigators of jealousy, the sacrificial altars of health, the defilers of the soul, the avenues of lust, and the curse of the tongue.

The tread of this wild, indiscriminate, beated, midnight dance is dangerous to all the family earthstones and moral advancement of the city. The physical ruin is indirect. What is to become of those who work all day and dance all night? A few years will turn them out cough-ing, cadaverous, exhausted imbeciles. In the Book of God, those who have given up midnight to spiced wines and hot spirits, and ride home through the winter cold, unwrapped from the elements, will be recorded as suicides. There is but a short step from the ball-room to the graveyard. There are consumptions and flerce neuralgias close on its track. Amid that glittering n.ass of ball-room splendor disease stands right and left in balance and chain, a sepulchrai breath floats up amid the perfume, and the froth of Death's tip bubbles in the cham-

Many of our brightest homes are being sacrificed. There are families that have actually quit keeping house and gone to boarding, that they might devote themselves more exclusively to the higher duties of the ball-room-mothers and daughters, fathers and sous, moing their chief enjoyment in the dance. Farewell to books, to quiet culture, to all the amenities of home. The father will, after awhile, go down into lower dissipation; the son be tossed about in society a nonentity; the daughter clopes with a French dancing master, and the mother still trying to keep in the glittering circle by every art, coaxing color to her cheek, and wrihkles off from her brow, attempting, without success, all the arts of the "belle;" an old flirt, a poor miserable butterfly without wings!

The first time you find these faithful disciples of the ball-room suddenly engaged, and happy in the duties of the home circle, send me word! For I would go a great way to see such a phe-nomenon. They have no home. Their children unwashed, the furniture undusted, the china closets disordered, the house a scene of contusion, misrule, cheerlessness, and dirt. Yea, we think you might discover even, amid the witcheries of the ball-room, the sickening odors of unswept, unventilated, and unclean domestic

apartments. These dissipations unseat all life for usefulness. How could you expect one to be interested. in the alleviation of the world's miseries while there is a question to be decided about the shade of a glove, or the crinkle in a shoe? How many of all these mere frequenters of the ball-room teach in Sunday Schools, or visit the poor, or help dress the wounds of a returned soldier in the hospital? When did the world ever see a perpetual dancer distributing tracts? Such perare turned in upon th poor pasture. This gilded sphere is utterly be dwaring the intellect and soul. This constant study of little things—this harrassed anxiety about dress-this talk of fashionable infinitessimals, this shoe-pinched, harr-fooled, strange spectred group—this simpering and looking askance at their mirrors, and wondering, with an infinity of interest, how that one gerapium leaf does look - this shrivelling up of man's moral dignity, until it is no more observable with the naked eye; this taking of some one's heart that God meant to be filled with all amenities, and praising it until it is an heartless heart, forever gone; this wrapping of all the mind and heart in the griefs of a spotted cravat; this tramp'ing down of a soul that God meant for great upliftnge, under the toot of the bail-room dance.

That female form that just now swayed so gracefully by in the dance, bends over the plate without a shudder. She gloats over the blood, and, just as a maid of your household carries out on a tray the emptied glasses of an evening's entertainment, so she carried out on a platter the head of that good man, while all the barqueters shouted, and thought it a good joke, that in such a brief and unconscious way an end could have been made to such a plain

spoken, troublesome minister.
But, after awhile, Salome's head was put on a platter. Not like that on which she carried John's, but on a platter of ice. History says that as she was passing over a stream she broke through, and the ice caught her at the neck, and actually ground off her head.

I propoesy the spiritual ruin of all continuous participants in these dissipations. For the while, polished, glistening birds have been on the road to heaven, but who, at the flash of the chandelier, have been kindled a torch for eternity. From the table spread, at the close of that exhausted and besweated scene, who went nome to say his prayers?

A young woman once began to be thoughtful about the things of eternity. Her mother, observing that serious meditation, said, "I will give you a dress that shall cost \$500, and you may wear it to the ball. There you will get rid of your serious impressions," She went, and wore the dress and thought no more of religion. I few months passed, and the daughter came to lie. When ber time was drawing near, she said:—"Mother, bring me that dress which cost \$500." The mother brought it. "Hang it on the foot of my bed." This was done. Then said the child:—"Mother! that dress is the price of my sout!"

How multitudes waste and lose their Alas! to many this life is a masquerade ball, as at such entertainments gentlemen and ladies appear in dress of kings and queens, and clowns and mountains bendits, and at the close of the dance throw off the disguise. So in this life all unclean passions move in masque. Across the floor they trip merrily. The lights bubble along the wall, and drop from the ceiling a very cohort of arc. The music throbs; diamond glitter; the feet bound; gemmed hand stretched out clasps gemmed hand; foot responds to tink-ling foot; and gleaming brow bends low to

gleaming brow. On with the DANCE!! Flash and rustle, and lauguter of immensurable merry-making! But the languor of death comes on the limbs and blurs the sight. Lights Lowen!! The floor hollow with sepulchral cohoes! Music saddens into a wai!! Lights Lowen!! Masquers can hardly now be seen! Flowers exchange their fragrance for the sickening odor, such as comes from garlands that have lain to vaults of comefrom garlands that have lain to vaults of ceme-teries. A breath of air sweeps through the window, making the wreaths shake. Light's Lower!! Mists till the room, and glasses rattle as they are shaken by solemn thunders. Sighs seem caught among the curtains. The scarf falls from the shoulder of beauty a shroud! The masks fall off, and from the slippery boards, in the dance of death, clide jealousies, disappointments, the lost, and despair! Torn leaves and withered garlands only half hide the ulcered feet. The stench of lampwicks

aimost quench! Choaking damp! Chilliness! Feet still! Hands folded! Lights out!! At the close of the sermon, "Home, Sweet Home" was sung with thrilling effect and a sweetness rarely equalled, and in which the whole congregation engaged. After the benediction the large audience dispersed.

Sunday Cars vs. Sunday Churches. Edutor of Evening Telegraph: - Much logic has been expended in proving the utility of one day of rest out of seven. Whatever force the reasoning carries, is doubly applicable to a periodical term of recreation and rest. Night is the time which nature has clearly marked out for rest. It is ample for that purpose. What men want is relaxation from a contining occupation, exercise in the open air, to develop the dormant mental energies, to promote health, to invite social communion. "Cheerfulness is the health of the soul, and innocence is its foundation. It makes us happy in ourselves, agreeable to others, and pleasing to the Lord."

While we boast of our freedom from the tyranny of Great Britain, the morel slavery she mposed on us enchains us still. All the tyranny all the acknowledged corruption of a profigate church, accumulated in past centuries beyond our control, the Purnans imported hither. The robbing of the poor man's little pleasures the scourging and the public exposure of pious females, the hanging of Quakers for honest dissent, the burning of innocent women for that phantom of superstition, witchcraft-these wicked and debasing principle sstill abide here, a curse and a bught upon our freedom, and wait only for a favorable moment to renew

their works of darkness.
Our mild religion is not stringent enough to give to the Church that complete power it seeks; hence the late dangerous cabals among the modern Puritans to control legislation, and to revive against the poor the severities of the Jewish law, from which the new dispensation

came expressly to redeem them. Jesus and His disciples enjoyed their walks through the green fields, gathering fruit on the Jewish Sabbath; they feasted, and cheered their hearts with wine. On Sunday they did everything they performed on all other days, making no distinction. In preaching against this example, our modern Pharisees virtually condemn Jesus and His Apostles as inudels and unholy transgressors of what they please to call the law of God!

To him who calmly tooks into the depths of these errors, the course of these misguided men is impious beyond expression. No plea of antiquity or example can excuse the sacrilege. What plea, indeed, can justify the savage denunctations of what are styled the Sabbath conventions, against the rights of conscience of those who hold opinions different from them on this subject? He that has traced in history the insidious advances of the Church, under a show of zeal, towards the usurpation of power, must see in this scheme a bold thrust at our liberties, a vital stab at the rights of conscience. Every man who henors the gift of freedom, for which our ancestors bled, should awaken to a sense of his danger. Why waste our sympathy on the peor bendman to bodily servitude, while we see our own people bound hand and foot, and carried away into moral slavery, under the jurisdiction of a proud nireling ministry?

Let our Legislature have a care. If the people of this country, easy as they are of imposition and slow to anger, should get a glimpse behind the veil of mock plety, and see the true intent of this scheme against their right of conscience, a learful retribution will be exacted. The national pride has already been aroused, and a strong party is now organized to shake off the remnant of the foreign yoke yet clinging round our necks. The Christian religion is republican as it exists in the Gospel, and so it should be here; but the Church that tyrannizes over our people to-day only usurps the name—it is anti-republican. During afteen hundred years it has been monided under monarchies, in rigid adaptation to that form of government which we abbor. It is a foreign enemy in disguise, daily and hourly undermining the temple of our liberty, it is the only hope now remaining, the only tool that Europe depends upon to destroy our hated republican freedom. Mark already how it has mixed a Legislature to violate our Con-stitution, by enacting sectarian laws respecting Mark how, by exciting unholy oyments. prejudices, it has cried down liberty of conscience, and stifled the right of inquiry and free investigation into doctrines and practices of the Church. "A Reasoner," "A Free Thinker,"
"A Free Inquirer," "An Investigator," Oh,
how shocking! What reflecting man does not
know that only a strong necessity for concealing some dark and damning scheme of wrong could urge it to venture on this dangerous expedient, thus setting its life on the mere hazard perpetuating our ignorance and blindness. If we should detect among our political parties a well organized system of persecution against every man's business, to compel him to vote as directed, would we not rise as one man to crush party, and to redeem the purity of the elective tranchise? Is it not of vital importance that a free expression of the popular will should secured upon all subjects touching the pub-c welfare? Then, why were the citizens of biladelphia denied this privilege by our last Legislature, in regard to the Sunday car

This plainly shows that this blessed privilege to the poor man which ought to distinguish free men from serie, has been insidiously taken from the people by the Church. Already it has obtained a footbold in every Legislature, and in spite of constitutional guards, we are taxed to pay for its usurpations. By improper influences exercised there, it has formed an unconstitutional league with our Government to ex-empt its most profitable property from paying its share of the public expenses, to stop the public mails, to arrest the poor man's pleasure of riding in a Sunday car, to rob him of this innocent recreation on particular days which selects for the great market-day of the Church the busy day-the working, money-gathering

day of the Priesthood.

This they call "giving the day to God," Is it not too plainly giving it to themselves? And using force to compel all men to go to their market, by shutting up every other avenue of exit, from the confinement of their homes? Is this the mild persuasion Christianity relies upon, or is it the force resorted to by all impostors? And where is American freedom and right of conscience? Yours respectfully, JOSEPH T. THOMPSON Willistown, Chester county, Pa-

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spatch Swiftsure Lines, via Delaware and Raritan Caual, leaving daily at 12 M. and 5 F. M., councering with all Northern and Eastern lines.
For freight, which will be taken upon accommodating terms, apply to WILLIAM M. BAIRD & CO., 1 15 No. 152 S. DELAWARE AVENUE.

TO SHIP CAPTAINS AND OWNERS.

The undersigned having leased the KENbington Screw Dock, begs to inform his friends
and the patrons of the book that he is prepared with
increased sacilities to accommodate those has ing vessels
to be talsed or repaired, and being a mactical ship-carpenter and cantiker, will give personal attention to the
vessels entrasted to him for repairs.
Captains or Agents, Ship-Carpenters, and Machinists
having vessels to repair, a.e solicited to call.
Having the agency for the sale of "Wetterstedt's
Patent Michael Composition" for Copper paint, for the
preservation of vessels bottoms, for this city, I am prepared to turnish the same on Javorable terms.

pared to turnish the same on invorable terms.

JOHN H HAMMITT.

Kensington Screw Dock,

115 DELAWARE Avenue above Laurel street.

ROOFING. ROOFING.

OLD SHINGLE ROOFS, FLAT OR STEEP, COVERED WITH GUTTA PERCHA ROOFING CLOTH, and coated with LIQUID GUTTA PERCHA PAINT, making LEAR SCHAPER ROOFS repaired with Gutta Percha Paint, and warranted for five years.

LEAR S SCHAPER ROOFS coated with Liquid Gutta Percha Paint, which becomes as hard as slate.

For TIN, COPPER, ZINC, and IRON ROOFS his Paint is the ne plus utilized at all other protection. It forms a perfectly impervious covering completely resists the action of the weather, and constitutes a thorough protection against leaks by rust of otherwise. Price only from one to two cests pe square toot.

MAMMOTH ROOFING COMPANY.

RECKLESS & EVERETT,

1 21 6m

No. 302 GREEN Street

TIN and GRAVEL ROOFING done at the

SHINGLE BOOFS (FLAT ON STREP) COVERED WITH JOHN'S ENGLISH ROOFING CLOTH,
And costed with LIQUID GUTTA PERCHA PAINT,
making them perfectly water proof. LEAKY GHAVEL
ROOFS's epaired win Gesta Fercha Paint, and warranted
for first years, LEAKY SLATE ROOFS control with liquid
which becomes as bards as late. TIS, COPPER ZING
or IRON control with Liquid Gutta Percharat small ex,
perse. Cost ranging from one to two cents per square
foot. Old Board or Shingle Roofs ten cents per square
foot all complete. Materials constantly on hand and/for
sale by the PHILADELPHIA AND PENNSYLVAMIA
EDOFING COMPANY. GEORGE HOBART,
1126m No. 230 North FOURTH Street.

TO CONTRACTORS AND MINERS,-THE

Commissioners on the Troy and Greenfield Rail-road and Hoosac Tunnel, acting for the State of Mas-sachusetts, invite Proposals, until the 10th day of March next, for Excavating said Tunnel at three different sections of that work. This Tunnel, when completed, will be about 4% miles in length, extending from the town of Florida, through the Hoosac Mountain, to the town of North Adams.

through the Hoose Mountain, to the town of North Adams.

The Eastern End has been penetrated from the grade of the Railroad 35% feet, 2405 feet of which consist of an opening of about 10 cubic yards to each lineal foot, the same to be enlarged to a section containing about 17 cubic yards to each foot; the remaining about 17 cubic yards to each foot; the remaining the feet being heading—now measuring upon an average i cubic yards per running foot—to be enlarged to the full section; making some 35,000 cubic yards to be removed.

A further section of the work will also be let to the successful binder for the active-named enlargement, if satisfactory terms shall be offered.

The Western Lead is worked from a shaft 515 fees deep. The casterly fleading from this shaft—of about aix cubic yards to each lineal foot—extends 1100 feet, and is to be enlarged to a section containing if yards per foot, requiring the removal of 12,000 cubic yards. Bids for that amount, and for an extension in either direction of the heading and enlargement at this point, will be received.

The Central End of an elliptical form, 27 to 15 feet, now 400 leet in death, is to be sank to grade, 1636 feet from the surface, requiring the removal of about 2000 cubic yards.

All the work to be done is in Talcose Slate, and

bubic yards.

All the work to be done is in Talcose Slate, and will require neither masonry nor supports of any will require neither masony nor supports of any kind.

Ruildings, machinery, and means of ventilation, all of the most substantial character, have been provided, and will be furnished to contractors.

Ample sureties will be required from parties who may be contracted with, and the Commissioners reserve the right to reject all offers that may be made. Plans and specifications may be seen on application to ALVAH UROCKER, at the Engineer's office, North Adams, Massachusetter, and other information may be obtained from JAMES M. SHUPE, Room No 10, No. 18 Exchange street, Boston, to whom proposals may be directed.

JAMES M. SHUPE.

JAMES M. SHUTE, ALVAH CROCKER, CHARLES HUDSON, Commissioner

Boston, January 30, 1867.